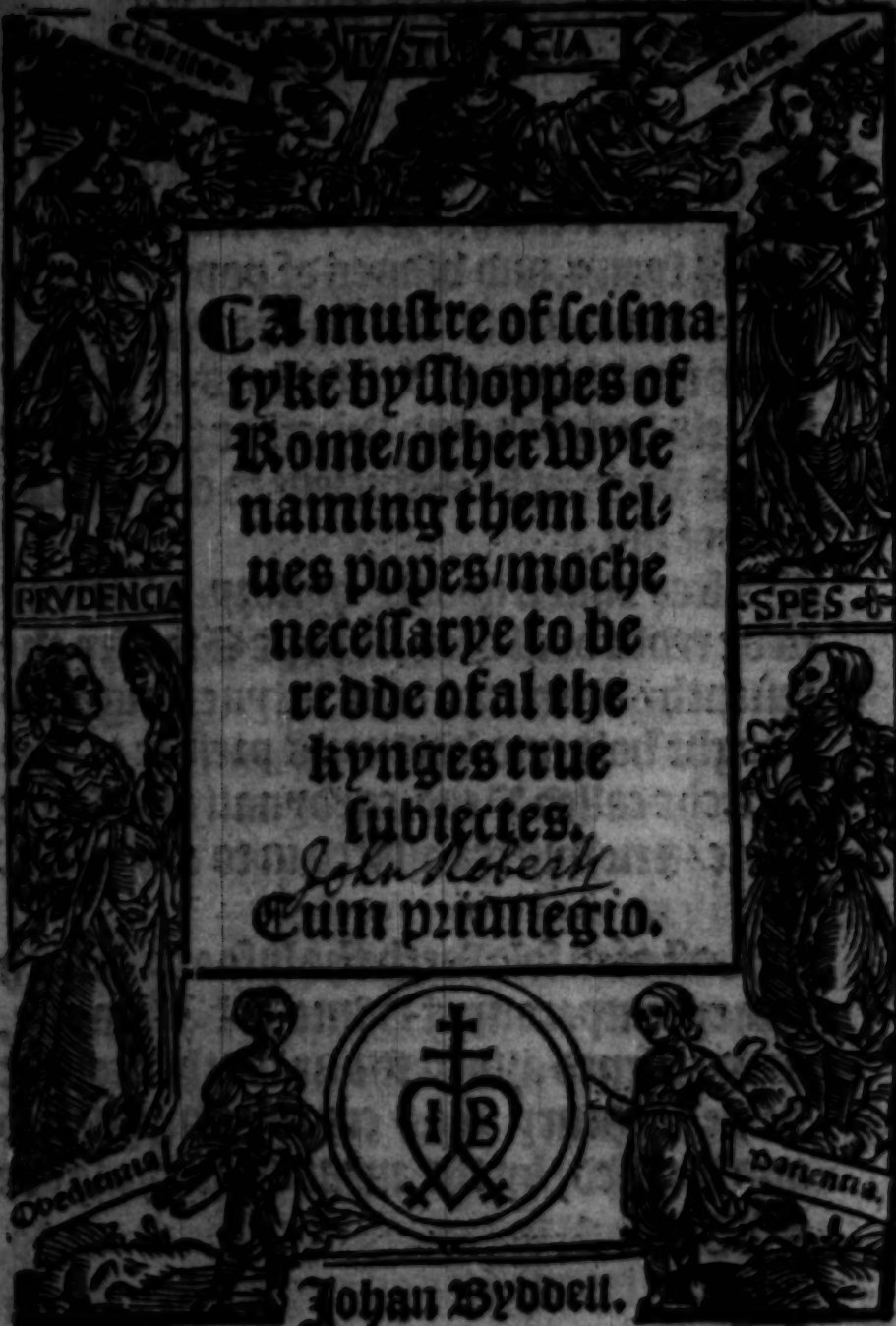


CA mustre of scisma
 tyke by shoppes of
 Rome/other Wyle
 naming them sel
 ues popes/moche
 necessarye to be
 redde of al the
 kynges true
 subiectes.

John Robert
 Cum priuilegio.



Johan Byddell.



There foloweth the conten-
tes of this booke.

First a prologue, whiche describeth
and setteth forth the maners, fal-
syngs, and blages of popes / ryght
mete and conuenient for the tyme that
nowe is: wherin also the popes power is
breuely declared / and whether the worde
of god written be sufficient to our salua-
cyon or not.

After that a goodly hystory & worthy
to be redde of al men, of pope Gregory the
seuenth / written in the latyne tonge, by
a ryght holy and vertuous prelate of the
churche called Beno, cardynall at y same
tyme / & newly translated in to englyshe.

Last of al foloweth the lyfe of y fourth
Henry, emperour of Rome & of Almayne,
newe turned also in to our mother tonge:
whiche Henry was cruelly imprisoned
and deposed, by the meanes of the sayde
Gregory.

The prologue of the translatour.

Iohan Robertes to the gentyll indif-
ferent reder sendeth gretynge
and well to fare.



Consydering oh well beloued
reder, that so many noble au-
thours/as well of science in-
comparable as of wytte most
clere and excellēt, haue in dy-
uers and sondry woorkes so lyuely and ex-
pressly depaynted and set forth, as a ly-
uyng ymage before a mans eye, the vse,
fruyte or comoditees of hystories/so that
nothyng more, as conceyning the comen-
dacyon of them can be well desyred/ I
thought it therfore a thyng lytell requy-
syte, as at this tyme agayne of any suche
thyngs to make declaracion. And though
I had attempted so to do, yet I do not
stande (thāked be god) so hyghly in myne
owne conceyte, but whan I had done the
best I coulde, and sought all the corners
of my wytte/ I thynke not the contrary,
but there myght haue appered as great
difference of eloquence & beautye of oꝛa-

A.ij.

The prologue of
cyon, bytwytt my encompe or comenda-
cyon and theirs, as bytwytt þe clerenesse
of the sonne and the leest sterre in the fyr-
mament. Therfore the pzemysles pon-
dred, I haue determyned to leaue that,
and to procede to my purpose & shewe the
cause of my labours. ¶ There is a fonde
folyshe fantasye ragynge in many mens
hreedes nowe a dayes (that wolde to god
they were so wyse as they be many in
multytude that be trowbled with it) and
that is this. The pope saye they can not
erre. Truthe it is that if he be in a fayre
hyghway without any turnynges, and
wel hedged on bothe sydes, vpon his mu-
les backe, I thinke he can not moche erre
excepte he wolde cause his mule to take
the hedge. But that lyghtly he can not,
for a mule (men say) may abyde þe spurte
very well. This fantastycall blyndnesse
was neuer endued by any man of littera-
ture, but by some pekysshe pedler or clou-
tyng colyer, it is so grosse of it selfe. Well,
be it neuer so grosse, yet was I ones
grossed therin my selfe: for colyers be not

That the
pope can not
erre the crā-
natoure en-
tendeth to
dispyne.

the translatour.

grosse alone. Than chaunced to come to
my hande the lyfe of Gregory þ seuenth,
otherwyse named Hyldebrande (herafter
folowynge) wherein whan I had redde a
lytell way, as a man wolde say, one leafe
and oue syde in the latyne tonge, & se the
abhomynacion that there was wrytten,
I begon some thyng to be moued, & bote
the lyppe, scratched my heed, and wered
excedynge wery: yet forthe I went. But
whan I came to the ende, and remembred
the detestacyon, execracion, and myschefe
that I had there met withall by chaunce/
and agayne howe shamfully, myserably,
and pytously the pooze symple soules of
Christes churche had ben seduced & moc-
ked/ not onely my selfe and one or twayne
mo, but hundredes, thousandes/ye al the
hole worlde with this pestylent persua-
syon, that the pope can not erre/ and dyd
se before myne eye the playne contrary,
so clere þ it can not be denyed/ me thought
I was bounde in conscience, no lesse than
vpon the saluacion of my soule, to declare
vnto other the truthe þ I had founde, and
A.iiij.

The prologue of
the darknesse out of the whiche, by the re-
dyng of this forsayd boke I was deliue-
red. Of this consyence, zeale, & occasyon
I toke vpon me to translate this hystory
mentyoned. Whiche although it be not so
exquisytely done, nor with suche eloquence
of englyshe as some man wolde loke for
in an hystory: yet shall I desyre all men,
whose chaunce shall be to rede it, to admyt
my good wyll & endeuoure. And bycause
no man (in the worlde that now is) can
meane, saye, or do any thyng so well or
with so clere consience, but that the poi-
soned pestylēt tonges of false detractours
shall peruerte it to the worst: therefore I
protest here before god, or I procede any
further, that I entende no derogacyon to
holy churche, holy popes, holy bysshops,
holy fathers, holy doctours, holy man,
holy woman, or any other holy thyng:
but onely the disclosyng & utteraunce of
them that be naught, and yet notwithstanding
wyll be taken as holy, & wolde
haue men byleue that what so euer they
do is well, and that they can not erre.

The pre-
face of
the transla-
tion.

the translatour.

and wyll if a man saye the contrary call
hym heretyke, and be redy to burne hym,
for other defence they haue none. But
true it is that a galde horse wyll kyeke
whan he is rubbed vpon the gall: and no
man wyll make a prouder bragge, soner
than a starke thefe/as Judas said whan
our sayour Christ shewed his apostels,
that one of them had betrayed hym: Not
I good lord quod he. Here coulde I re-
cyte many goodly ensamples of them that
wolde be estymed good, & yet in very dede
be starke naught, were not for dyuers
causes: but amonge so many let vs be co-
tent with one. In the tyme of kyng Hen-
ry the first, kyng of Englande, there came
in to this realme a cardynall of Rome,
whose name was Iohn: this cardynall
made a greuous exclamacyon agaynste
preestes concubynes / and sayde that it
was a shamfull thyng & abhomyable
in the syght of god, a preest to ryse from
a strompettes syde, to sacre the holy body
of Chryst / whiche notwithstanding the
same daye, after that he had songe masse

A.iii.

Cardynall
Iohn.

The prologue of
in the mornynge, was taken with an har-
lot hym selfe at nyght, lyke a good euar-
gelycall father. This thyng was so open-
ly knowen that it myght not be forsaken
nor hyd. If any man be discontent with
the productyon of this ensample, I hall
desyre hym to holde me excused / fyrste
bycause I do it of no malyce, god to re-
corde / secondaryly for that, that no man
entendynge to disclose the maners of them
that be naught, & yet wyll be otherwyle
taken, can do any other but saye truthe
as he knoweth. And in so doynge he must
nedes call a thefe, by this name thefe / a
knaue, by this name knaue, and so forth /
Wherwith no good man ought to be of-
fended. Nowe (leest we be to idyous) it
is mete we apwoche to our mater.

15
Dergius the
secōde of that
name / before
he was crea-
ted pope of
Rome / was
surnamed / os
wyl in latyn /
in englyshe /

Of Regory the seuenth, or Hyldebrāde
of Whom we spake before, besyde
that that he was a damnable heretike of
the secte of Arriane, as it is very euydent
to be seene in his lyfe / was also so cruell a
tyraunt & so leude of maners otherwyle,

the translatour.

as neuer god put life in a worse. And euen
 here without any more busynesse (as an
 olde rotten house, blowen ouer with the
 Wynde) cometh downe in a myschefe our
 olde rotten raynebeaten opinyon, that the
 pope can not erre. For that ones admyt-
 ted that he was an Arriane, as truthe is
 (if any credence is to be gyuen to a worldly
 story) than no doute but he was an here-
 tyke condemned by the moste famous
 counsaile of Neece. If the popes Warry-
 ours wyll fyght agayne thystory, and say
 it is of none authorite and credence: I an-
 swere that they must approue it nedes, if
 they wyll at leest approue hym þ is euen
 next cosyne germayne to our holy father.
 For he that wrote the booke in the latyne
 tonge, was one Beno cardynall at þ same
 tyme whiche I suppose was a very good
 man, ye and coulde erre very lytell, if the
 pope can not erre atall. Neyther is it best
 for þ sayyng of this opinyon, that ye de-
 ny the truthe of this story, leest in your
 moste nede other men serue you of þ same
 sauce, in the thynges wherin ye wolde

swynes mouth
 hogges nose/
 or pygges
 snoutte/ whe-
 ther ye wyll.
 whiche Her-
 gius bycause
 he was asha-
 med of so fou-
 le a name / &
 bynmete for
 suche a dig-
 nytye (as he
 thought) dyd
 chaunge his
 name / & cal-
 led hymselfe
 Bergius. So
 that euer syn-
 ce all popes
 haue vsed the
 same / as ye se
 here in expe-
 riēce by Gre-
 gorie the. vii.
 whose sur-
 name before
 was Hynde-
 brande.

The prologue of

best be beleued, as in suche thyngs wher
of ye haue nothyng to shewe but stories/
and than ye be at a pety poynte.

Peraduenture it wyll be answered,
that lyke wyse as y apertyng of one wal-
lowe proueth not the spryng of the yere,
no more dothe the errour of one man, no
not of four or fyue conclude that an other
or all haue erred in dede. Mary that is
truthe/ Who gothe aboute to proue that.
Our argument is no more but vpon pos-
syblyte, as thus. Gregory y seuenth dyd
erre and was an heretyke/ ergo an other
may so do. Or thus: Gregory the seuenth
was an heretyke. Urbane y seconde was
an heretyke. Liberius was an heretyke.
Rouatus was an heretyke. Anastasius
the seconde was an heretike/ and it is not
vnpossyble but the rest myght be herety-
kes: ergo all myght be heretykes. Ye, I
dare be bolde to saye, that if men wolde
make so fatte heretykes as be made now
a dayes, they were no better all for the
moste parte. Some man wolde say per-
chaunce that myne argument is naught.

True po-
pes starke
heretikes.

the translatour.

And than I saye agayne (sauynge my charyte) he vnderstandeth naught. For though there were no waye to forsyfye myne argument but the comen maner of speakynge, yet coulde I do it. As for an ensample: Whan men say a dagger is but dethe, it is as moche to say to al men that haue any wytte, as all daggers be dethe. And Whan they saye: I wolde not truste my father, if his hoode and his cote were solwed togydet, or if he dyd weare a shoue crowne: some wyse man wolde take it so, that none suche were to be trusted, and than me thynke they be but euen a ryght bare sorte. Semblably (to choke them with their owne princyple) Whan they say, the pope can not erre, their meanynge is that no pope can erre: and than muste the contrary nedes be trewe, that Whan men saye the pope maye erre, it signyfeth so moche as all popes maye erre. And now I truste to god our argument standeth.

Here haue ye proued y the pope may erre, with the experyence of fyue proued

The prologue of
heretikes, condemned by the testimony
of the church & good autentike stories,
Whiche for the confutation of this sonde
pryncple might suffyse after my mynde.
But bycause tyme make but a lytle shewe
in a felde, let vs passe forth and se if we
can espye the hole armye of these blyssed
betherne.

xxiii. scismes
in the church.

For the more manifest truth whereof
ye shall vnderstande that from the yere of
our lord god. CC. xliij. vnto. M. CCCC.
xxiiij. there hath ben. xxiiij. scismes in the
church, amonge the popes them selues.
Of the whiche the. xij. scisme endured
xviij. yeres. The. xxij. scisme. xl. yeres,
and the thre & twentieth. xvi. yeres.

The. xxij. scisme aforesayde, was so
darke & doutfull, that the cronyclers can
not tell (all the whyle it endured beyng
thespace of. xl. yeres) who was the right
pope/no nor the best lerned men and most
of conscience y than were. And yet there
was euer more choyce of popes ynough:
for all that same tyme there were neuer
lesse than two or thre at ones. So that in

the translatour.

my conceyte if the pope can not erre, me
thynkes one of them myght haue tryed
the mater who was the true pope. Ney-
ther do I doute but every man sayde for
hym selfe, I am the trewe pope. But for
as moche as none of them in so sayeng
were allowed of thother, it can not be de-
nyed but y every one iudged of an other,
that he lyed and erred bothe and was for
the defendyng of his errour an antypope
or ydole. yet the moste wondre of all is,
that it coulde not be discerned who was
the trewe pope, by the best lerned & moste
of good consyence that than were as the
cronyclers saye. Upon this it foloweth
that there was neuer a true of them all,
or els y the clergye or churche was very
symple and coulde not discernie it and con-
sequently had not Chyrist amongst them,
to instruct them by his spiryte of all tru-
thes: and than they were not the churche
of god. For Chyriste hath promysed to be
with his churche to y ende of the worlde,
to enfourme it in all vertue. Or if they
lyke not that, than must they saye their

The prologue of
 cronycles be false (Wherwith hyther to
 they haue founde no faute) & condenigne
 them / and than we haue made a fayre
 bremynge. Consyderynge than that the
 popes wolde not at those dayes (Whan
 they were two or thre at ones, ye and at
 other tymes Whan they were fyue or .vi.
 at ones) alowe one an other / but iudged
 eche other to lye, erre, & to be antypopes /
 What nede we any better proues y they
 may erre, than their owne mouthes?

In the tyme that these .xxiiij. scyones
 endured, we fynde that there were to the
 nombre of halfe an hundred popes, starke
 errant scismatykes, antypopes, or ydols
 whose names be these.

Nonatus	Benedictus .x.
Libertius	Stephanus .vi.
Eulalius	Benedictus
Laurentius	Hispanus
Sylinius	Johannes .x.
Sergius	Petr ^{us} de Carbario
Chyloferus	Theodorus .ij.
Damasus .ij.	Johannes .ix.
Fornius	Alexander .ij.

Scyones
 tykes.

the translation.

Benedictus. ix.	Romanus. i.
Sylvester. iij.	Benedictus. iij.
Gregorius. vii.	Eugenius. iij.
Johannes. xiiij.	Leo. v.
Johannes. xij.	Christoferus. iij.
Leo. xij.	Sergius. iij.
Albertus	Innocentius. vii.
Arnolfus	Gregorius. xij.
Theodoricus	Alexander. v.
Petrus leonis	Gregorius p. syxte
Clemens. vii.	and two mo with
Urbanus. vii.	hym / besyde these
Bonifacius. ix.	foure p. Alexander
Benedictus. xiiij.	optayned of.
Bonifacius. vii.	

O Regory the syxt aforefayd was so rude and so vnlearned, that nedes he must chose an other felowe to execute the offyce with hym, wherwith bycause many men were discontented, they electe the thyrd to put the matter out of stryfe for the other twayne were fallen by the eares together.

Rouatus the pope denyed that there was any forguennesse of synnes to them

Gregory
the. vi.

Rouatus

The prologue of
that had ones offended, but without re-
medy to be dampned for euer. If any mā
can denye that this man erred, lette hym
saye no we, for this is the last tyme of as-
kyng. It were to longe to recyte all their
errours/and therfore let vs se how some
of this halfe hundred vsed them selues,
as concernyng a parte of some of their
lyues/for to reherce the hole storre wolde
aske to longe a volume.

Bonyface. fyrst to begyn withall, Bonyface the
biij. a man of yll name and fame, by his
falshode and trecherye, discepued his pre-
decessour good Celestyne the fyfth, & cau-
sed hym by a false pollecy to put him selfe
downe. Bonyface perceyuyng that Ce-
lestyne was a very goddes creature, and
easy to make a foole of, thought surely to
shewe hym a poynte of sophestry/and for
the same purpose made as many frendes
as he coulde. But amongst all, he had
made a specyall synguler good frende of
one of the popes cubiculers/whom at the
last he entysed (for money) to take a great
holowe rede/and therein to speake these

the translatour.

wordes that folowe to the pope, in the
deed tyme of the nyght. Nowe a man to
speake in a rede, maketh a very straunge
noyse, as ye knowe. The wordes were
these. Celestyne, yf thou wylt be saued, re- *Celestyne is*
nounce the papacie & pompe of y^e worlde, *deluded.*
and serue me as thou dyddest before (the
pope before ledde the lyfe of an anker) and
this was done thre nyghtes togider. The
good pooze soule the pope supposyng this
voyce to descende from heuen, dyd as the
voyce comaunded hym. But whan he vn-
derstode the gyle, knowyng how falsly he
was deluded, than he prophecied thus of
Bonyface: as a fore thou came bp, as a
lyon thou shalt reygne, and as a dog thou
shalt dye. Bonyface was of suche pryde &
arrogancye, that he was not abashed to
wyte hym selfe, the lord of all y^e worlde,
as well in temporaltyes as in spūaltyes.
And he instytute the pardone and indul- *The Ju-*
gence of the Jubillie. *billie.*

Benedict the .xij. was of suche disdeyn *Benedict*
and skornefulnes, that he thought skorne *the .xij.*
of his owne kynrede in so moche, y^e whan *instytute*
B. J. *of the*

The prologue of
any of them came to seke hym for ayde &
succour, he answered that a pope had no
kyndrede at all.

**Johā the
xii.**

Johā the. xii. Was so halwte, proude,
& glorpyous in all that euer he dyd, & so yll
of lyuyng / y he Was iudged, not to be sa-
ued, but rather to be damned / in so moche
that good & religyous fathers in theyr des-
uout petitions & prayers made vnto god,
desyred to knowe y state wherin he stode.
Nowe yf he had made any good ende, or
lyke to a chrysten man, What nede them
put any doubt?

Wherto sholde I recyte the moost ab-
homynable pryde that euer Was herde of
Celestyne the thyrde, whiche lyke an hore
of the stewes past all shame, crowned the
Emperour Henry the fysth, holdyng the
crowne bytwene his fete: and whan he
had so put it on, he smote it with his fore
agayne, nothyng ashamed to saye, that
he had power to make and depose Empe-
roures at his pleasure. Whan our with-
standyng Chryst sayd that his kyngdome
Was not of this worlde.

the translatour.

Calixtus the seconde, toke and impry-
soned one Benedict a Spanyarde, pro-
moted to the papacye by the emperour / but
fyrst set hym vpon a mule, With his face
towards the tayle / & caused hym to holde
the tayle in his hande, in steede of a bydle
and to ryde through the cite With moche
shame before hym. Some wyters saye,
that it was vpon a camell / and in dede it
is moost lyke to be trewe / to the intent he
myght syt a losse lyke an Emperour in a
playe / and be sene the better / to encrease
his shame. Lo what charite is amonge
these holy fathers? But yf he had cōstray-
ned hym to take the tayle in his mouth,
and playe on it With his fyngers, in the
steede of a bagge pype / than a man myght
well haue praysed the pagent, Without
any blame.

I do warne the here good reder of one
thyng / & that is this. I haue left out here
the names of þe wyters, where I toke þe
substaunce of this prologue, as touchyng
what so euer thou shalt fynde therein con-
cernyng the popes, & Emperours, except
B. ij.

The prologue of
Gregoꝛye the. vii. and the mperour Henry
the fourth / & that wyttyngly & of this po-
licie, to proue wheder any man be so well
sene, to denye the leest iote or title vntreue,
and that it can not be fortifyed by authoꝛs
hytherto allowed.

Of these. viii. popes that folowe / that
is Boniface the sixth / Stephan the sixth
Romane the fyrst / Theodoꝛe the seconde /
Johā the. ix. Benedict the. iiii. Leo the. v.
and Christofer ꝑ fyrst / I fynde no maner
of goodnesse / but that they be all togyder
sclaunderous, debatefull, & myscheuous,
with suche contencion as hath not ben
herde of at any tyme.

Stephan
the. vi.

And fyrst of all Stephan, confermyng
thactes of Johā the. viii. in that the sayd
Johā degraded Formosus whan he was
cardynal, to the state of a lay man / & enfor-
sed hym to forswere bothe ꝑ cite & ꝑ seate:
condempned also in his tyme ꝑ same For-
mosus / With all thactes done of hym in
the tyme of his papacye / and toke vp his
body after it was buryed / and smote of
one of his handes / and dyd the hande to

Pope For-
mosus.

the translatour.

be cast in the ryuer of Tyber / two of the
syngers fyrst smytten of.

Than cometh Theodoze the seconde / <sup>Theodoze
the seconde.</sup> and
he condemneth Stephan & his actes / and
approueth pope Formosus & his actes / &
so dyd Iohn the. ix. in the couisel holden at
Bauenna before. lxxiii. bysshops.

Than cometh Sergius / and darsyth ^{Sergius.}
all that was done of Theodoze / and con-
demneth bothe Theodoze / Iohn the. ix. &
also Formosus / comaundyng Formosus
body to be taken out of the graue ones a-
gayne / and to be appareyled lyke a preeft /
and his heed to be smytten of in the seate
apostolyque / and the body to be cast in the
ryuer of Tyber.

Leo the fyfth was imprisoned of Chri <sup>Leo the
fyfthe.</sup>
stofcr / and had the papacye withdrawn
from hym by maystrye and violence: but
Sergius the fourth thrust out Chrystofcr
and that ryght shortly / accordyng to the
olde puerbe. Quade do / quade haue. Here
is a turmoilyng I trowe.

Iohn the. x. was sone to Sergius the <sup>Iohn the
tenth.</sup>
fourth / bothe in fleshe and spirite / & than

B. iij.

The prologue of

Marke the lyfe
of these that fo
low by the ende/
for it is an olde
prouerbe. if the
ende be good/
all is good.

ye may be bolde he was no lytell honest
man. Iohn came by the papacye as moo
of his felowes dyd/ by vsurpacyon & vio
lence/ I wyll vse no worse termes/ and
at the last, accordyng to his lyfe dyed my
serably in pryson, his bzyeth stopped with
a quylshyon.

Iohn the
xvii.

Iohn the. xvii. came by by symonye/
by the helpe of Crescentius consull of Ro
me/ and afterwarde (for no goodnesse)
had his eyes bozed out of his heed/ and
the rest of his membyres al to cutte, hewed
and mangled.

Damasus
the second

Damasus the second entred the pope
ryche by power and violence/ and by all
possibilitie lyued well/ for he dyed sodeyn
ly, without howsell or shryfte.

Iohn the
xvi.

Iohn the. xvi. was not vnlearned/ but
a very foole in maners/ and dyed as fo
lyshly. Upon a tyme (belyke whan the
cuppes were full/ for than be men moost
wyldest) he prophecied that he sholde lyue
many yeres/ but it was not longe after,
ere he dyed wretchedly, slayne w a cham
ber fallynge on his necke, whiche was

the translatour.

but euen newe buylded. And here ye may
se how true prophetes they ben.

Wherto sholde I recyte the greuous
and intollerable exactions, taskes, & pay-
mentes, wherewith pope Innocent the
fourth, bothe cruelly, wrongfully, and un-
charitably, pyllled and vexed the Realme
of Englande/ for y^e whiche he was sharps-
ly rebuked of Gostheed, bysshop of Lyn-
colne at those dayes, in a lettre sente hym
from the same Gostheed/ for the whiche
lettre, and for bycause the bysshop wolde
not admyt a newewe of the same Inno-
centes, beyng but a boye, to a Canonrye
than boyde in Lyncolne, he was accyted
to Rome/ and ther vpon accursed/ and the
bysshop appeled to the Throne of the Tri-
nitie. After the bysshop was deed, there
appered to the pope in the nyght, one in a
bysshoppes rayment/ and smote the pope
vpon the lyfte syde, sayinge. Aryse bp
wretch, & come to thy dome. The pope
was founde deed in the moornyng/ & his
bedde all swymmyng with blode.

Innocent the
fourth.

Bysshop
Gostheed;

Bonyface the. viij. of Whome we spa-

Bonyface
the. viij.

B. iij.

The prologue of
he before, dyed thus. As he withstode the
frenshe kynge/ and enforced with all his
myght and power to haue deposed hym,
Guylliam de Longaret, a wyse man and
farre castynge/ and other of Guylliamis
frendes, made theym stronge/ and toke
pope Boniface, whome after longe py-
nyng in pryson, they set vpon a wyld
horse, without any byddell, turnynge his
face towarde the tayle/ and makynge hym
come, and prycke so aboute, tyll at the
last he lost his wynde/ and so was slayne:
but euen in a maner (as I sayd) deed be-
fore with hunger/ agreable vnto the pro-
phesye of Celestyne/ as a fore thou en-
tered/ as a lyon thou shalte reygne/ and as
a dogge thou shalte dye.

Johan the
Fil.

Johan the. xii. by all lykelyhode came
of gentyll blode/ for he loued well dogges
and huntynge. And as for women, he
kepte them but euen openly. At the last
as he was takynge a lytell pastyme with
a mannes wyfe, for the recreacyon of his
spirytes/ the deuyll kyllled hym sodenly,
euen in the doyng of thacte.

the translatour.

Constantyne the seconde entred bngre-
cyously & lyued bngraciously, to the great
infamy and slaunder of all holy churchē,
and was at the last bngraciously serued/
bothe his eyes put out, & deposed by the
charyte (as Writers say) of good chrysten
people for his bngracious lyfe.

Constantyne
the seconde.

I fynde it a trewe sayeng, oh good re-
der, that who so regardeth his worke di-
lygently hath lytell mynde of other thyn-
ges. In good saythe I was so besy with
these popes, that I had almost forgotten
my selfe/ and haue nye hande made halfe
a worke in stede of a prologue: but I pray
the of thy curtesye to pardon my forget-
fulnesse, and than I wyll speake a worde
or twayne of the depolycion of the empe-
rour Henry the fourth, with two or thre
mo, and so make an ende.

Fyrste to remembre the mooste cruell,
tyrannous, and pityfull handlyng of the
excedynge good & vertuouse prince Henry
the fourth, emperour of Rome and of Al-
mayne, whose lyfe and hystorpe I haue
hereafter translated: alas it wolde make

Henry the
fourth/ Em-
perour.

The prologue of

any mannes herte in the worlde to melte.
Oh good lord what man is that lyuyng,
were he neuer so cruell or vnnaturall,
whose euen wolde not braste out in we-
pyng / to se so excellent a pziuce, so baly-
aunt, and so vertuous to be so villay-
nously entreated, mocked, dryuen from
place to place, cast in pziison, deposed, ban-
nysshed / and that euen of his naturall
sonne, lordes, and subiectes: The cause
and doynge wherof was onely & all togy-
der Hyldebrande, otherwyse named pope
Gregorpe the seuenth / as but to playne
(if it pleased god otherwyse) hereafter it
shalbe sene in both their lyues folowynge
and therfore I let it passe.

Otho. Than go to Innocent the thyrde / and
se how by the authorite of Quodcunq; li-
gaueris, he setteth vp & putteth downe,
and maketh hauoke. And fyrste of all he
enhaunsceth Otho the fourth, and crow-
neth hym Emperoure: but it was not
longe or great varyaunce fell bytwene the
pope and the emperoure. Than marke

the translatour.

howe that as sone as Otho ones displea-
seth Innocent/by and by he is accursed,
and therupon deposed/and Frederyke the
fourth is sette vp in his stede. But not
longe after cometh Innocent the fourth,
and he deposeth Frederyke/bycause he
began to withstande the pope, and wolde
haue taken no wronge at his handes as
other had doone. This Frederyke was
slayne of his owne sonne/by whose enco-
ragynge it is easy to coniecture.

Otho is de-
posed.

Frederyke
is deposed.

Was not the emperoure Lewes the
mylde caste in prisone also and deposed of
his owne sonnes, by the counsaile of Gre-
gory the fourth?

Lewes the
mylde de-
posed.

Dyd not pope zacharias at the re-
quest of Pypyn, ruler of the frenche kyn-
ges house, depose Hylberyke the frenche
kynge at those dayes/and made hym a
monke? It is a wonder they made hym
not a monke, or some other monster.

Hylberyke
deposed.

Suppose ye also but that kyng Iohn
of Englande was handled metely lyke a
warde: Whiche was fayne to yelde vp

Kyng Iohn
of England
handled ly-
ke a warde.

The prologue of
his crowne to the pope, & make so shame-
full an othe of allegyaunce, to holde his
crowne of hym after y^e maner as I by-
leue verily no trewe herted subiecte may
abyde to here of, moche lesse than to re-
porte it. Ye, and what was the cause of
the cruell handlyng of this good kynge:
forsothe none other but for that, that he
right gently demaunded a certayne some
of money of the whyte monkes, to ayde
hym in his warres and nede agaynst the
pysche men / whiche monkes answered
ryght obstynately (but clokyng their ob-
stynate pride with the colour of obedyence
towards their religyon) that they durste
not so do, without the consent and lycence
of the generall and heed visytour of their
religyon, thabbot of Cisteaux in fraunce.
The kyng notwithstanding whan he re-
turned from Irelande, compelled them
as right was, for their proude & disdayn-
full stubburnesse, to paye moche more
than he demaunded before the setting for-
wardes of his voyage towards Irelande.
Another cause was, for that that the

the translatour.

kyng wolde not admytte one Stephan
Langton (a man of no small pryde & fewe
good vertues, as it apereth right well by
the cronycles) to the archbysshopprike of
Caunterbury, whome the priour and co-
uent of the same had electe and chosen a-
gaynste the kynges Wyll, and sent their
election to the pope/whiche the pope con-
fyrmed, and sacred hym at a cytie called
Witerbi. If these be reasonable causes
(oh good chrysten rede) to enterdyte and
accurse this noble realme of Englande,
the kyng and his counsaile, with all the
dukes, erles, barons, lordes, & other his
subiectes that fauoured hym, I reporte
me vnto the: If these be reasonable and
iust causes to pyll & poll this mooste hono-
rable realme of Englande euer sens that
yerely of a thousande marke to be payde
to the courte of Rome as a trybute, as the
bysshop of Rome pretendeth/ With other
incouenyentes expessed in the cronycle of
Fabyane, the seuenth parte &.xvi. leafe/
and in þ cronycles of Englade the.lxxxiii
leafe and the.lxxxv. leafe, I reporte me to

Rede Fa-
byane and
the crony-
cles of En-
glande,

The prologue of
the and to all the Worlde. Without que-
styon kynge John was a good man, and
a moſte vertuous kynge/ but vngoodly
handed and falſly dyſſamed by a maly-
cious ſorte of traytours of þ clergy after
his dethe/ and his lyfe and hystory ſham-
fully enterlaſed with moſt abhomynable
lyes: Wherfore I cōtende it ſynguler-
ly vnto thy goodneſſe to rede it with diſ-
crecyon and iudgement. Here (good and
fauourable rede) I appeale vnto thy be-
ry conſeyence, and adiure þ in the behalfe
of god, and as thou wylt anſwere/ for as
moche as thou ſeeſt here depaynted and
ſet forth before thynne eye, the maners
and faſſyons of the proude byſshoppes of
Rome (Whiche be ſuche that it were able
to make any cleane & chriſtened, and good
englyſſhe herte in the worlde to abhorre
at them) that thou from hence forth be
not ſo ſuperſticious, ſo insolent & ſolyſſhe
to thynke it well done, and allowed of god
What ſo euer the rauenynge byſshoppe of
Rome ſhall do, without or beſyde þ worde
of god. Ye, & I adiure the alſo in the ſame

the translatour.

name and vertue that I dyd before, that thou suffre not thyselfe to be led in blyndnesse, & dampned in hell With them that helde with the bysshop of Rome, than named pope Innocent the thyrde/ agaynst their liege lorde & souerayne kyng John: but y thou endeuoyre thy selfe to knowe thy dutye vnto thy souerayne and lyege lorde/ and to resorte vnto suche sermons and bookes as shall teache the the same: vnto Whom thou owest suche obedyence, as to shede thy herte bloode in his cause and comaundement/ ye agaynst an hole armye of bysshops and popes of Rome, if the case shulde so requyre/ as well as agayne an armye of infydels and turkes. I meane Where the bysshoppe of Rome Wyll take in hande to play the tyraūt, as he dyd With good kyng Johan/ there I saye thou art bounde vnder the payne of dampnacion to stryke. ye I affyrme boldly that Who so euer ones fauoured cursed Innocentes parte at y tyme, was dampned for euer in hell/ onlesse he repeted and were soz therfore or he dyed. That pro:

The prologue of
ueth the electe befall of god saynt Paule,
the. xiii. chapter to y romaynes, sayeng:
Who so euer resysteth the power (mea-
nyng y temperall power onely) resysteth
the ordynaunce of god. Nowe is it playne
that Who so euer resysteth the ordynaunce
of god, comytteth dampnable synne/ and
shall receyue dampnacyon for his labour
as saynt Paule saythe/ onelesse he repent
and be sorry therfore. And that y aydours
fautours, fauourers, and cōsenter vnto
synne be as Well worthy of euerlastyng
dampnacyon as the very doers of y fact,
is proued by thauthorite of saynt Paule,
in the last ende of the fyrst chapter of the
epystle to the romayns, by these wordes.
The Whiche (saythe saynt Paule, mea-
nyng of the heathen gentyles in generall)
all be it they knewe the lawe naturall of
god, that all they Whiche comytte suche
synnes (as he adnombred in the same cha-
pyter before) be worthy of dampnacyon/
yet not onely they do y same, but also con-
sent vnto those y do them: as Who shulde
say, not onely y doer but also the cōsenter

the translatour.

vnto synne, is worthy of euerlasting dam-
nacyon. Neyther can any man pretende
ignoraunce before god / for it wyl not serue,
as wytnesseth Chryst hym selfe in the gos-
pell / saying. If the blynde lede the blynde Math. xv.
bothe shall fall in the dyche. He sayth not,
that the one of them shall fall in the dyche
but bothe. ¶ Wherfore ones agayne I
warne, aduyse, beseeche hertely, & adiure
all myne owne hertye & welbeloued coun-
treymen of Englande, that they pmyt not
themselues to be blynded with affection,
with hypocryse, or with superstycion.
Blyndnes wyl not helpe / & therfore let it
passe. If thou wylte knowe the bysshops
power of Rome / other wyse called y popes
power / as it is couenyent & syttyng that
thou do / resorte vnto the glasse of truthe,
& to the booke named the determinacions
of the vniuersities / Where it is ryght ex-
celleatly and passyng well declared & de-
bated what the power of the pope is / how
farre it extendeth / and what he may do.
And to tell the my mynde shortly. Our
metropolytane of Caunterburye, within

C. J.

The prologue of
the realme of Englande, is a farre better
man than he/ both by thautozite of scrip-
ture, the doctours of the churche, and the
authorite of counsayles generall. And as
for the bysshop of Rome, otherwyse called
the pope that now is, all the worlde kno-
weth well ynough what he is: a bastarde
a symonyake, an heretyke, & a false blur-
per of his dignyte. Wherfore I can not
meruayle to moche why my countrey men
of Englāde, whiche had wont euer more
to be cyrcumspecte and haue wysdome in
all thyngs, and fyerse of corage to defende
their kyng and realme manfully/ shulde,
seynge no cause why, but many and bz-
gent causes to the contrary/ depende and
leane to the vsurped authorite of suche a
naughty and leude person. What sayd I,
authorite: ye tyrannye: whiche bycause
our moste gracypous and souerayne lyege
lorde the kyng, wyll permytte and suffre
hym no lenger haue his vsurped iurys-
dyction within this realme, and to carye
awaye, exhauste, and deuoure the golde,
syluer, & treasure of his pooze subiectes

the tranſlatour.

and comens, to moleſt and trouble them
in his courte at Rome/ & dyuers Wayes
to oppreſſe and vſe his tyrāny ouer them
by hym ſelfe and his, as he many yeres
heretofore hath ben neglygently ſuffred
to do. For this our cauſe(I ſay) it is ꝑ he
beareth ſo moche malyce vnto our moſte
benygne protectour & defendour our ſayd
ſouereygne lord ꝑ kyng, our vndouted ca
pitall heed vnder god/ & enforſeth therfore
as moche as lyeth in his frowarde & vi
gracyous pollicy and power, to bring his
hyghneſſe and his realme to his vſurped
obedyence/ Whiche moſte manfully lyke a
moſt vyctorious & chriſten kyng he dothe
defende, not onely for hym ſelfe, but for
the tender loue and pytie that he beareth
to the weale of this his honorable realme
and louyng ſubiectes, & the delyueraunce
of the ſame from ſeruage and thraldome.
Here me thynkes I ſe euen the hertes of
al true englyſhmen leape in their bodyes
for ꝑ loue that they beare vnto their moſt
gracious liege lord, thus ſhamfully & cru
elly handled for their ſakes, & ſpeke vnto

The prologue of
them selues after this maner. Shall we
suffre our kynges moste gracious hygh-
nesse thus malyciously, cruelly, and fro-
wardly to be entreated and hadled, moc-
ked and deluded of a bastarde, of a syno-
nyake, of a false vsurper, and of an here-
tyke/and all for the loue and fauour that
he beareth vnto vs his pooze subiectes/
and for bycause his grace onely myndeth
and tendreth our comodite, weale, & pro-
fyte. No forsothe, we wyll not suffre his
grace to receyue such iniuries & wronges
in any wyse, so farforthe as it shall lye in
our power to the contrary/ but we wyll a-
gayue like true & louyng subiectes, whan
so euer his noble grace shall so comaunde
vs, ye but euen wynte vpon vs (to testify
our true hertes & myndes/ that his moste
noble grace dothe not loue vs in bayne,
and suffre so moch iniuries for our sakes
onely for naught) drawe out our swordes
lyke englyssh men & trewe subiectes/ and
manfully fyght in his graces quarell, to
spende the best bloode in our herts to be re-
uenged of such a false bloodsupper & In-

the translatour.

tychist. Let vs well remembre, note, and
poder what benefytes we haue receyued
of y kynges most gracypous highnesse, by
the space of. xxv. yerres / & what experyence
we haue had of his procedynges, & howe
we haue ben defended from all outwarde
enemyes, & what glorious & moste victo-
rious actes our sayd souerayne hath op-
teyned in y said. xxv. yerres whyle he hath
ben our king, & in what welthe we haue
lyued vnder hym / besydes the thyng y he
now gothe aboute, as to defende vs from
the theft, robbery, oppressyon and tyranny
of the bysshop of Rome, that moste mys-
cheuous tyrant. Hath not his grace euer
ben our protectour and defendoure, our
shelde and buckler bothe in to wone and in
felde, agaynst y theftes and robberyes of
stronge theues & murderers? Who coulde
passe out of his dores / ye who coulde a-
byde at home in his owne house vntrob-
bed or slayne, were not for the feare of the
worde wherwith his hyghnesse moste
myghtyly hath euer defended vs? Whose
wyfe coulde be saued from rauylshynge?

The prologue of

Whose doughter and mayde from deflo-
rissying: Who shuld defende vs from the
incursyons of outwarde enemyes, as of
alyens: Who shulde se vs haue any right
in the lawe: Who shulde defende y poore
Wydowe, the innocēt, the fatherlesse and
the motherlesse: fynally if we had not a
gracyous prince (as lauded be god, no re-
alme hath none such) it were moche more
pleasure for vs to be out of y worlde than
to be in it, to be bestes that to be men: cō-
syderynge the mysery wherin we shulde
lyue, if the sayd bysshop of Rome and his
myght optayne that he and his moste de-
syre. The premysses therfore well consy-
dred, Why shulde we not loue hym, fa-
uour hym, and defende hym with our ly-
ues and goodes to the vttermoste of our
powres/ as our lyege lorde & souerayne,
as our protectour and defendour/ ye as a
very father vnto vs, as he is without
questyon: And contrary, Why shulde we
in any wyse loue, fauour, enclyne, or de-
pende any thyng to that tyrannouse An-
tychrist of Rome, whiche wolde with all

the translatour.

his herte se his grace, his realme, & sub-
iectes also vtterly not onely ruyned, but
also brought in perpetuall captiuyte and
bondage/ to thende that he With his cly-
entes myght haue his dyuellyshe desyre
and luste accomplyshed: and all this is
for our sakes onely. What profyte haue
we by that foule romyshe ratten, but pyl-
lyng, pollyng, pykyng, robbyng, stealyng
oppressyon, bloodshedynge, & tyranny dayly
exercysed vpon vs by hym & his: Dothe
he not enforce to destroy and extynct vs as
moche as lyeth in hym: Why shulde we
be thus blynde: Why shulde we be thus
insensyble: Alas for pytie, let vs ones be
wylle & serue god truly and our kyng/ and
god shall loue vs, fauour vs, defende vs,
and be w vs/ & than who shall be agaynst
vs: Remembre good reder what I haue
sayd I beseeche the hertely in goddes be-
halfe, and as thou art a trewe subiecte/
and a way With Antychrist of Rome.

Here (moste gentyll reder) all be it I
instauntly requyred the a lytell before as
thou woldest answer before god to resorte

The prologue of

unto suche bookes as maye perfectly in-
structe the in the knowlege of the power
of the romyshe popet or bysshop, yet for
bycause the mater is now in our hand-
lynge also/ and for as moche as I desyre
nothyng more than that thou & all other
my countrey men, may clerely se y playne
truthe, as concernynge what his power
is in dede/ and by that to stycke & abyde:
I say & boldly affyrme at fewe wordes,
that the bysshoppe of Rome hath no more
authorite than hath any other bysshop in
christendome gyuen hym by y scripture.
To proue that, it shall be necessary to re-
cyte y place of Mathewe the. xvi. wher-
in all his hope and trust is. But first thou
shalte vnderstande y our sauour Chziste
putteth a certayne questyon vnto his dis-
cyples, and demaundeth of them what
the fame and reporte of the people was of
hym, and howe they estymed hym & toke
hym in companye there as the apostels
came/ not for bycause that he was igno-
raunt of the peoples talkynge: for howe
can any thyng be vnknewen to god: but

The bys-
shoppe of
Romes
power.

the translatour.

to the ende & purpose that he wolde after,
that demaunde of them their owne fayth
and byleue/ & haue it knowen to all men,
as it was befoze knowen vnto hym selfe/
to signyfye that his seruauntes, frendes,
and louers whiche be taught inwardly
by þe spyrit of his father, haue an hygher
knowlege, vnderstandyng, and a sure by-
leue and trust/ Where as they that be not
instructe in their soules by the same spy-
ryte, haue but a waueryng mynde & opi-
nyon, shaken with euery wynde & pufte
of doctryne. The wordes of the scripture
ben these. Whome (sayd Christe) do men
talke that I am, that same sonne of man?
And they answered: Some say that thou
art Iohn Baptist/ other saye that thou
art Helyas/ other that thou art Jeremy,
or one of the nombre of the prophetes. He
sayd vnto them. But what saye you that
I am? Then Symon Petre answeryng
sayd: Thou art Christ that same sonne of
the lyuynge god. Here thou must vnder-
stāde good reder, that lyke wyse as Christ
proponed his question not onely vnto De-

The prologue of

ter, but vnto all his apostles / euen so they
all and not onely Peter, answered vnto
Christes questyon / all be it at the fyrste
syght a man wolde thynke the contrary
by the wordes of the scripture: but that
answere of all them was made in Peter,
and by Peter, in the name of them all / as
in worldly besynesse þ foreman of a quest
answereth and gyueth the verdyte for all
his felowes. This assymeth saynt Au-
gustyne vpon this same place, by these
wordes. Unus respondit p multis: One
answereth (saythe he) for many. Item
the holy man Bede, our owne countrey
man: Petrus respondit unus pro omni-
bus. Peter answereth (saythe he) one for
all. Item Lysa: Peter (saythe Lysa) as
though he had ben principall of all, gaue
answere for hym selfe and for the other.
And the glose also called, Glosa interlini-
aris, saythe the same / and so dothe the or-
dinary glose. And the noble clerke Chryso-
stome in his .lv. homely, vpon this same
place of Mathewe / and vpon the last cha-
piter of Iohn in his .lxxvij. homilie, cal-

Augustyne.

Bede.

Lysa.

Chrysostom.

the translatur.

Ieth Peter the mouthe of chapostels/ for
that y all they answered in hym, & by his
mouth, as by their forman & spokesman,
as men call it. And that he was so it appe-
reth well in the fyrth chapyter of Iohn,
where after a longe sermon y Christ had
made vnto y people, wherwith they were
so sore offended y they went murmuring
away & forsoke his audyēce/ he sayd vnto
all his apostels at ones: Wyll ye go also?
Then answered Symon Peter. Syr, to
whom shulde we go? Thou hast y word
of eternall lyfe/ and we byleue & knowe
that thou arte Christ y same sonne of the
lyuynge god. Marke here that he saythe
not, I byleue and knowe/ but we byleue
and knowe, as beyng the mouthe and
forman for them all. Of this it is many-
fest bothe by scypture and doctours, that
Peter answered for all his felowes, and
they all in hym/ and y his cōfessyon was
their cōfessyon. Forget not this good gētle
reder, for y shalte receyue no small fruyte
therby & lyght, as touchyng y truthe of y
that I affirme y bishhop of Rome to haue

The prologue of
no more authorite than an other bysshop.
For this ones graūted (as it can not iust-
ly be denyed, and as we haue suffyciently
proued) that all y apostels made answere
vnto Chrystes demaunde, and confessed
hym to be the sonne of the lyuynge god
by the mouthe of Peter/ than must it ne-
des folowe of congruence, that What so
euer answere and promesse for that con-
fessyon so made, semeth onely at the fyrst
lokyng to be yelded vnto Peter as retri-
bucion & rewarde of his chrystyan cōfel-
syon/ must of necessite also be yelded vnto
the rest of his felowes. For the cause (as
sayth saynt Augustyn) Why Peter recey-
ued suche a promesse of Chryst as he dyd,
was his trewe and faythfull confessyon.
Nowe the same cause of promesse and re-
warde beyng in them all, that was in
Peter/ why shulde they not all than enioy
and optayne y same gyfte, authorite, and
promesse that Peter enioyed and optay-
ned: specially before so right wyse a iudge
whiche had called them al to one offyce of
apostleshyp: Ye, that our reason is bothe

the translatour.

good and problable/ and that all the apostels had lyke & egall promesse made vnto them all/ye euen the very same selfe promesse y^e Peter had made vnto hym, and all at one tyme & place/We shall confyrme and stablyshe by thautozite of doctours, and reason corroborate by scripture. Our fyrst doctour is the holy and worshypfull man Bede, whiche confyrmieth our foresayd reason thus. Lyke wyse (sayth this holy man) as the apostels generally demaunded of their byleue, Peter answered that Christ made vnto Peter, he made to them all in Peter. This geare is playne ynough me thynketh. But let vs se what Lysa sayth. And I say vnto the (sayth Christ) that thou art Peter, and so forth. Where Lysa vpon these wordes of Christ: And I say vnto the (putteth to this glose) for the & thy felowes. The same attyrmeth Ludolphus in his booke intytled, De vita Christi, euen by the same wordes: and so dothe the foresayd glose interluniar oz bytwene the lyues, sayeng thus, Christ ad-

The prologue of
sheweth them all in Peter. And the ordy-
narye glose sayth thus. The answer is
made to one for all, to signyfy that vnitie
ought to be obserued amonge them all.
Nowe this ones proued, as we se it is/
and as it can not be denyed but that what
so euer promesse of power was here made
vnto Peter, was equally and at one tyme
and place made vnto all the rest of thapo-
stles. How can the bysshop of Rome, that
bsurper, tyraunt, and bloode sucker, for
shame (yf he were not paste all shame)
ones mouthe it, that he sholde haue any
authoritie aboue an other bysshop, consy-
dering al thapostles had as moche power
promysed vnto them as had Peter, and
all at one tyme, as I sayd but euen now.
Yea that there was no superioritie amon-
gest the apostles, appereth in the .xv. cha-
pytre of the actes of the apostles, where
whan Peter by the waye of sentence and
iudgement, wolde haue rydde the gen-
tyles, that were conuerted vnto Chryste,
from the bondage of Moyses lawe, and
from all the partes therof, James toke

the translatour.

Upon hym to correcte Peters sentence, and
adiudged that for the weakenesse of the
iewes, to thende that dissencion & stryfe
sholde haue an ende bytwene the gentyles
and them, adiudged (I saye) that the
gentyles sholde abstayne from eatynge of
meates offred vnto ydolles, from forny-
cacyon, strangled, and bloode / ye and dis-
cerned that so it sholde be, sayinge. My
sentence is (that is to saye, I iudge and
ordeyne) that we trouble not them of the
gentyles, whiche be conuerted to god &c.
And this ordynaunce stode, and was a
playne correccyon to Peters sentence / so
that all men may se playnly, that James
knowleged no superiourite in Peter, whi-
che he must haue done, yf there had ben
any in Peter. Yea yf there sholde be any
pymateshpy or supervourtye in any of
Chrystes discyples, me thynketh it shol-
de be in Judas and Silas, whiche in the
same chapytre folowynge be called heed
men or supervours among the bretherne,
whiche yet can not be vnderstande, as

The prologue of
cōcernyng any power that they had more
than their felowes, but for some other
syngler gyft wherein they passed the rest.
And yet in all scrypture is there no place
that speaketh so moche for Peter. That
Peter also had no more auctorite than a-
ny other of thapostels is easy to se in the
xviij. of Mathewe, where they receyued
all as moche, as hygh, & as great power
as Peter had promysed vnto hym in the
sayd. xvi. chapter, al though the wordes
myght be referred to Peter alone/ as we
haue iustly fortifyed before þ they were
not. The wordes of the. xviij. chapytre
ben these. Trewly I say vnto you (sayth
Christ to his apostels) that what so euer
ye shall bynde vpon erthe, shall be bounde
in heuen/ and what so euer ye shall lose
vpon erthe, shall be losed in heuen. Who
seeth not here in these wordes as moche
power conteyned as is in the. xvi. of Ma-
thew, where he sayth. What so euer thou
byndest vpon erthe, shall be bounde in he-
uen/ and what so euer thou locest vpon
erthe, shall be losed in heuen. And yet in

the translatour.

this .xvi. chapitre of Mathew, the power
is but onely promysed. Whereunto some
of the papystes, obiecte well and wysely,
that goddes promesse is his dede and per-
formaunce, meanyng that as soone as the
promesse was made, which is wyrtten in
the .xvi. of Mathewe, it was performed
euen by and by. I wyll make you a lyke
argument. Chryste was promysed vnto
Noam, that he sholde come & redeme hym
and all his posteritie from thraldom. ergo
by these wyse papystes reasons, Chryste
was borne euen by and by. And it was
promysed in scripture, that a pure virgyn
and mayde, sholde brynge forth a chyld,
whiche shold be the sauour of y^e worlde.
ergo yf god alwayes fulfyll his promesse
immedyately, Chryst was conceyued and
borne vpon our lady befoze she was borne
her selfe, thousandes of yeres, long befoze
the aungell saluted her, and went aboute
impyssibly to teche the papistes suche sub-
tyll argumentes. No doubte but our pa-
pystes ben euer the best lerned, and best
reasoned men. Where there be no mo but

The prologue of
they. But let vs imagine that the power
contayned in the xviij. of Mathewe was
promysed than to Peter only. yet maketh
it not for al that, that he had any superio-
ryte or primatshyp ouer his felowes / in
so moche as the contrary apereth in the
xviij. of y same euangelyst, as it is before
declared. Suche arguyng is moche lyke
as though y kynges grace (god saue his
hyghnesse) hauynge t'welve gentylmen
standynge before hym, and promysynge
one of them by name hereafter to make
hym knyght of the Bathe, but appoyntynge
no certayne day / shulde happen af-
terwardes, accordynge to his promesse,
to doubte hym knyght of the bathe. but
with the other. x. of his felowes, all at
one season and tyme. Nowe if this gen-
tylman thus by the kynges grace promo-
sed, wolde take vpon hym to be lord and
mayster ouer his felowes, bycause the
dignyte was fyrste promysed unto hym.
I suppose verily y the rest wolde thynke
hygh scorne thereof, and compte hym not
very wyse, nor yet take hym so in dede.

the translation.

For all be it that the promise were made
vnto hym first: yet they came vnto it as
sone as he and had the same dignite & as
moche giuen vnto them as had he: and
all at one tyme. And so lykenesse it fareth
by the power & keys supposed of the pa-
pystes to be promysed vnto Peter onely,
and before al other: although it be as true
as þ the see burneth. But admyt that it
were of a truthe: yet dothe it not solo we
immediatly þ he had any superiourite ouer
them: for as moche as euery one of them
receyued the same false authoryte in the
xviij. of Mathew by these wordes. Truly
I say vnto you (saythe Christ) þ what so
euer ye shall bynde in erth shalbe boude in
heuen: & what so euer ye shal lose in erth
shal be lost in heuen. So that the mooste
which they might proue if their supposy-
cion were true, as it is not: were þ Peter
receyued thauorite of byndyng & losyng
first: & of any of choother receyued it: whi-
che narrowit shal dyng is untrue. And agayn
that there was no superiourite among the
apostles, both þ holy apostle Paule proue

The prologue of
the seconde chapytre to the Galathyans,
Where he saith thus. As sone as James,
Cephas, & Iohn, whiche seemed to be the
pyllers, perceyued the grace whiche was
gyuen vnto me, they gaue vnto me & Bar
nabas theyr handes, and so forth. All the
woulde may se by these wordes of Paule
that James and Peter, whiche he calleth
Cephas, and Iohn, were not in dede pyl
lers and heedes of the rest of thapostles,
but seemed so to be, and that to some men
for the beheimencye & diligence peraduen
ture that they shewed aboue their felowes
in setting forth the worde of god. Marke
here also how he sayth not that onely Pe
ter seemed to be y^e pyller alone, but James
and Iohn seemed to be pyllers as well as
he, and were taken for as greате men as
Peter was, whiche coude not haue ben,
if his power had excelled theirs. Neyther
dothe he saye, that James, Peter & Iohn
were of any power, or pyllers in dede a
boue y^e rest, but onely that they seemed to
be the pyllers. Wherefore it is playne that
they were not so, but contrarie, of egall

the translation.

power and dignitie with the other. ix. Ye
se here furthermore by the authoritie of
Dauid, that James and John were as
highly esteemed as Peter, but neuer man
yet sayd that James and John had any
more authoritie, than Andrew, Mathew,
Thomas, and the rest, wherfore it conclu-
deth that Peter had no more authoritie
than all other of the apostles. And so it fo-
loweth, that the pope hath no more autho-
ritie than an other bysshop. Whiche graū-
ted, it argueth of necessitie, that he hath
no further to do, than within his owne
diocese, whiche ought to extende no fur-
ther than to the next bysshops diocese ad-
ioyning to his. It argueth agayne, that
he can referue no cases from an other bys-
shop, that he can not sende any interdiction
into another bysshops diocese, that he can
make no marriages, or gyue any dispen-
sacions in an other bysshops diocese. x.
Finally it argueth that he can do nothing
in an other mannes diocese, for that that
he hath not the worde of god to bere forth
his acte, ones the bysshop of the same,

The prologue of

for a more aduantage, Wyl consent vnto
to his blurped power / and mynke therat.
Of this it is playne, that what so euer
power the bysshop of Rome hath put in
execucion within this realme of Englande
since the tyme that he first crept in to it /
is and hath ben nothyng els but stronge
illufyon, blurpacyon, and tyrannye / and
euery peny that he hath had, playne ex-
torcyon, thefte and robberye. To this I
adde, that all be it the wordes of autho-
rytye giuen vnto all the apostles / and so
consequently vnto Peter, seme very large
and to enclude alle maner of power in
them, where Chryste sayd. What so euer
ye shall bynde in erthe / shall be bounde in
heuen. &c. Yet I saye that other places
of scripture declare / that it ought to be
vnderstande of the spirytuall power onely
of byndynge and losynge of synne, by
prechyng the worde of god, and myny-
stryng the sacramentes. That the fore-
sayd wordes include no power ouer tem-
poralties, or temporall rule / is euident
by the .xviii. chapytre of Johan, where

Mathewe
xviii.

the translation.

Chryſt ſayd unto Pilate. My kyngdome
is not of this worlde / which is as moche
to ſaye to any wyſe man: As I am no
worldly kyng, prince, or ruler, nor haue
any thyng to do in ſuche buſyneſſe, as
concernynge my manhode, and the my-
niſtracyon of my fathers worde. Here
wolde I fayne lerne how the biſhop of
Rome came by his temporall power to de-
poſe kynges and Emperours, ſeyng that
Chryſte denyed ſuche power before good
wyſneſſe. I am ſure that the biſhop of
Rome hathe not more authorytye than
Chryſt had. If Chryſt had no temporall
kyngdom, rule, nor power in this worlde,
than dare I be bolde to ſaye, that the po-
pet of Rome hath none. And for as moche
as there be but two maner of condicions
or ſtates in this worlde / that is to wyte
eyther the condicion and ſtate of a kyng
or of a ſubiecte / it muſt nedes folowe that
the biſhop of Rome, who wolde fayne
be called pope, is, nor can be of any other
ſtate and condicion than a ſubiecte / for as

D.iii.

The prologue of

fol. 2. v. 111.

Moche as he can be of no hygher estate
than was Christe/ whiche knowledged
hym selfe to be but a subiecte before Pry-
late, sayng. If my kyngdome were of
this wolde (that is to saye, if I were a
kyng in this worlde as I am but a sub-
iecte) than wolde my mynisters surely
fght, that I shulde not be delpuered vnto
to p ierwes/ but nowe is not my kyngdom
from hence/ as who shulde say, p contra-
ry is trewe that I am but a subiecte, and
therfore I may not fght & resyst p power
and ordynauce of god, but be obedyent
therunto as my father hath comaunded.
ye & to signifye p as concernyng his man-
hode & the admystracion of his fathers
worde, he & his mynisters what name so
euer they beare, must nedes be subiectes
vnto p kynges power in the .xviiij. of Ma-
thew he payeth tribute for hym and Pe-
ter, yea in Peter for all other thapostels
and mynisters of p clergye/ whom Peter
represented and figured, to teche, declare
and be an ensample to al that euer shulde
succede him and his apostels of their due

the translation.

obedience towards their princes. And this
he doth covertly, signifyeng þ there shulde
come in the latter dayes suche false pro-
phetes and Antychristes as wolde teache
the contrary, and with drawe their dutye
from their soueraynes. Here is it euy-
dent (oh good reder) that the bysshoppe of
Rome can be but a subiect, no: is: but vnto
whom: forsooth to the emperor. Than
note my mynde in one thyng. Euery man
knoweth that what so euer subiecte ma-
keth insurrectyon agaynst his liege lorde
and souerayne, must nedes be a traytour
vnto him & to god also. The fall bysshop
of Rome þ now is, otherwyse called the
pope, hath done ye & daily doth the same/
ergo he is a traytour to god and the empe-
rour: ye if thou enserche thystories with
good dyligence, thou shalte fynde þ there
haue ben very fewe other this. vij. hun-
dred yeres. If þ bysshop of Rome be but
the emperours subiecte by what autho-
ryte may he thinkest thou take vpon him
to do that thyng that his owne liege lorde
and soueraygne the emperor may not do,

The prologue of

at the least by good authorite and iustyce,
as to depose and sette by this kyng and
that kyng at his pleasure. Whiche his
lyege lord and souereygne the emperour
hym selfe can not do. And than he beyng
but a subiecte, howe the dyuell cometh it
to passe that he may do it. Were it a mete
thyng that the archbysshoppe of yorke
shulde depose the emperour, or the kyng of
Hungary. Howe seryng þ every bysshop
hath as moche authorite one as an other
by þe lawe of god, as we haue proued be-
fore. Why shulde not the archbysshop of
yorke depose þ kyng of Hungary or suche
another man, as well as the bysshoppe of
Rome that somtyme was, named Innoc-
cent the thyrde, in a maner deposed the
moste vertuous pynce kyng Johan of
Englande and brought hym to that ex-
tremyte, that he must nedes to saue his
lyfe & crowne, and his realme from fur-
ther inconuenyentes, beyng a kyng knele
downe before a knaue called Wandulph,
the bysshoppe of Romes legate, and yel-
ded by his crowne to the sayde Man.

the translation.

Delphie, as in to the handes of that foule
monstre and hooe of Babylone. Inno-
cent before sayd. Whiche crowne the sayd
Dandulph receyued and kept foure dayes
in his handes.

My stomacke abhorreth to declare any
further of y^e mater, therefore I beseeche the
what so ever thou art good rede, and the
kynges trewe subiectes, to seeke the rest
thy selfe. In my conscience if that same
mater were well pondered and regarded
with a trewe iudgement and a true sub-
iectes herte, of all them that maye and do
rede it. With ocher mooste shamfull abho-
minacions that haue ben sythe that pra-
ctised by that babylonycall stompet of
Rome and hers, as well in all partyes
beyond the sees, as in our natyfe coun-
trei and realme of Englaunde. I doubte
not that if all trewe englyshmen knowe
them perfectly, and pondered thein as
they shulde do, but y^e they wolde, ye and
therto myght with ryght good conscience
detest, detyre, bespyte, and abhorre that
same foule rode of Rome, as they wolde

The prologue of
and myghte the graunde dyuell and cappe-
tayne of hell Lucifer prince of darknesse.
Howe to make an ende of this matter,
I haue proued that the byshop of Rome
called pope by usurpacion, hath no more
authorite than an other byshop, and that
by scripture, doctours, and the papystes
owne gloses. And that furthermore the
power that he hath, with all other bys-
hoppes is more spirituall and hym selfe
but a subiecte with all his to the kynge
and his lawes, bothe morall and iudyciall.
And that haue I done by the authorite of
Christes own wordes vnto pylate in the
xviij. chapter of Johan, where Christe
saith. My kingdom is not of this worlde;
as who shulde say. I am no kynge or ru-
ler of the worlde and than must he nedes
be a subiecte. Seyng than y Christe was
but a subiecte in this worlde, as concern-
nyng his manhode howe can it be alow-
ded but the byshop of Rome must nedes
be a subiecte. If he be but a subiect, howe
can he depose a straunge and alen kynge,
as the frenche kynge or suche another the

the translation

Whiche thing to do his liege lord and so-
uereygne hath none authorite: ye what
maner of subiecte call ye that, that com-
pelleth his owne souereyne to kysse his
fete, and wyll set the crowne vpon his so-
uereygnes heed with his fete and daffe
it of agayne when he hath done: ye and
depose hym thereto when so euer he lyst.
Howe agreeth this with saynte Paules
doctrine in the. iiii. to the Romaynes,
Whiche sayth thus. Let euery soule sub-
mytte hym selfe vnto the authorite of the
hygher powers. By the hygher powers
he vnderstandeth onely the temperall po-
wer, as the processe of the text manifest-
ly declareth, and excepteth neyther bys-
shop of Rome, byshop of London, nor bys-
shop of Durham, neyther monkes of the
charterhouse, nor freres of Grenewyche,
neyther father ppe, nor father crowe, ney-
ther father goose, nor father gander, nor
yet any suche lyke. But he saythe let eu-
ery soule submyt hym selfe, or be subiecte
vnto thauthorite of the hygher powers:
where note that in saying euery soule, he

The prologue of:

excepteth none. And though he as I sayde
before he denieth hym selfe after wards
to meaner the authorite of the kynge
only, sayinge he beareth not the sworde
for naught. yet the apostle Peter setteth
out Paulus meaninge moche clerely in
his fyrste epylle and seconde chappre,
sayinge. Submitte your selves unto all
maner ordynance of man, for the lordes
sake. Whether it be unto the kynge as hit
to the chiefe here: epyther unto rulers, as
unto them that are sent of hym, for the
punysshment of yuell doers: but for the
laude of them that do well: for so is the
wyll of god: ye, and make what hygher
prynces is given the kynge in scripture.
for he is the minister of god, sayth saint
Paul in the .xiiij. chappre to the romay
nes. And Salomon also in the .viii. cha
ppre of his proverbes. I praynge in the
person of goddes wysdome saythe thus.
By me kynges do reygne. Se ye not
here howe Salomon extollethe the offyce
of a kynge / assyrmynge that realmes
and kyngdomes ben governed, byholden

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MS. A. 9. 2. 1. 1.
1483. 10

the translation.

and defended by the wysdome of god :
and that their power, offyces, lawes,
and ordynaunces, ben the very diuine
power and ordynaunces of god : And in
the seconde booke and twentieth chapyer
of the Paralipomenon, it is written thus
of worldly princes and rulers, ye do not
exerce the iudgement and lawe of man,
but of god. for as moche than as the of-
fyce and dignyte of kyng, and suche heed
rulers, ben ordeyned by the hyghe wys-
dome and prouydence of god, and for as
moche also as his iudgement and lawe,
is not onely mans lawe and iudgement,
but even the very iudgement and lawe
of god, it foloweth very well accordyng
to the sayenge of saynt Paule, that who
so euer resysteth the kyng and his or-
dynaunce, resysteth the power, ordy-
naunce, lawe and iudgement of god, and
shall therfore (accordyng to the mynde of
the same saynte Paule) receyue eternall
dampnacyon for his rewarde without
amendement.

Here (gentyll and indifferent reader)

Paule sayth
who so euer/
resysteth
no man.

The prologue of

augustin I entende not to collect and adde
in this one lytell corner, all the places of
scrypture whiche make, stablysshe, and
confirme the diuine authorite & power
of kinges, y^e rather of god hymselfe: euen
so my mynde was not bettely to leaue it
all bare, naked, vntouched, & blynde vnto
the: but to shewe y^e some lyght knowlege
and vnderstandyng, in the obedience due
vnto thy pryncce and gyue the occasyon to
enserche and seke further for a more clere
perceptuaunce of the same. And thus I
leaue speakyng of the kynges power, ad-
dyng a reason or wayne that we haue
no nede of the bysshoppe of Rome to be a
generall heed of the church of god: and
that I proue thus. If we haue any nede
of hym: eether we muste haue nede vnto
his lawes & correctyon, whiche is false:
for as moche as the kyng is bothe suffy-
cyent and able with his counsaile to pu-
nyshe all maner of synne: or els we haue
nede vnto his personall prechyng, whiche
is false also & can not be. Or els we haue
nede to byleue as he byleueh, whiche is

Original of the
manuscript of the
prologue of the
book of the city of
god

the translatour.

false & untrue also / for than we had nede
to be heretikes & traytours / as commonly
he is hym selfe. Or elles we haue nede of
his myghty power / whiche is as true as
that the mone hath the calued / whan hym
selfe hath no more power than hath an
other bpschop / as we haue made clere be-
fore. Now yf we nede hym i none of these
poyntes / than it is easye to coniecture & to
argue for a trueth, that he was neuer or-
depned of god, to be generall & heed vicare
of the churche / but hath purchased that
authoritie onely by the swerde / and dothe
falsly vsurpe it by tyrannye. for god and
nature createth nothyng in vayne. One
thyng I know, that he hath had moche of
our money, wherof whether he had any
nede or none, let euery man iudge. y es say
the papystes / it is mete that there be one
that dare boldly tell Emperours, kynges
and prynces theyr faultes / as who sholde
saye / that no man sauynge the puppet of
Rome durst purely and sincerely preche,
teche, and wyte the holy worde of god,
wherein as in a moost true myrrour and

C.i.

The prologue of
glasse, bothe kyngs, Emperours, & other,
may beholde & se y^e pottes of their soules.
But your meanyng is (oh my fayre pa-
pystes) that it is mete & conuenient, that
there be suche a tyraunt & deuyll, as may
be able to lay a fayre swerde in the neckes
of prynces, whiche they and theyr heires
and successours shall neuer be able to reco-
uer, whan so euer they shall do any thyng
cōtrary to your appetites. But we taught
by good experyence, are compelled to tell
you agayne, that it is bothe necessarye
and nedefull that there be none suche, and
that we reporte vs to good kyng Johā,
With other bothe kynges, Emperours, &
dukes, whome your almyghty god & fa-
ther the puppet of Rome, hath full lyke a
false traytour & tyraūt deposed. ¶ Here I
leauē your lordē y^e puppet as I foude him
for this ones, spekyng a worde o^r twayne
of some of his clientes, whiche cleuyng to
the clyfte of his lordshypps clenysng place,
defende his godheed from the hyghest to
the lowest, with the worde of god bñwys-
ten/ so they call it.

the translatour.

Truthe it is, that the worde of god vn-
wryten is of as great strength & efficacie
as y^e worde of god wryten, I meane yf it
be the very worde of god in dede. And ther-
fore whan so euer any man wyll blurpe
vpon the (oh good rede) and fortyfye any
mater, as in y^e name & authorite of y^e wor-
de of god vnwryten, do no more but denye
the vnwryten worde y^e he allegeth, to be y^e
worde of god, & put hym to the p^les of it,
and this be sure of, y^e neither he, nor any of
his shall euer be able to proue it. It may
fortune he wyll enforce to proue it thus.
There be many thyngs necessary to be by-
leued, y^e be not wryten in scripture & this
is one of them. ergo this must be byleued
of necessite. To y^e maior o^r the first part I
answere thus, that as concernyng the ne-
cessite of our saluacyon, it is false y^e there
lacketh any thyng in scripture wryten / for
it is wryten John. 3. Sic enim deus dilexit
mundū, vt filiū suū vnigenitū daret, vt oīs qui
credit i eū nō pereat, sed habeat vitā æternā.
God loued y^e worlde so intyerly, y^e he gaue
his onely sone, to thende that who so euer

C.ij.

Of the wor-
de of god vn-
wryten,

The first ar-
gument that
the worde of
god writ-
ten is suffi-
cient.

The prologue of
byleueth in hym, holde not peryshe / but
haue lyfe euerlastyng: and in þe same cha-
pytre. Qui credit filio, habet vitā æternā.
He that byleueth the sone, hath lyfe euer-
lastyng. And Iohn the sixth. Qui confidit
mihi, habet vitā æternā. He that trusteth in
me, hath euerlastyng lyfe: & so forth in. vi.
hondreth places mo. Now ben all articles
necessary to our byleue in Chryst, in þe scri-
pture wyten, & they do saue vs, as is be-
fore proued (bycause that who so byleueth
in Chryst, byleueth in þe father, & so in the
hole trinite) ergo þe scripture wyten dothe
saue vs, & is suffycient to our saluacyon.
And so is the maior: that is to wyte, that
there be any thynges necessary to þe salua-
cyon of our soules vnwyten in scripture,
proued false. Many other wyse to speke of
necessary thynges, truthe it is that there be
many thynges necessary to be byleued of
cōgruence and good reason, that be not in
scripture / as to byleue þe false harlottes &
shrewes wyll neuer be true. And þe poules
steple can not ryde. xl. myles bpō a day, no
though Lyncolne mynstre were þe horse.

the translatour.

The maior or fyrst parte of their argu-
ment aforesayd is proued vntrewe also, by
thautozite of saint Augustyn: Ad fratres
in heremo, sermone. xxviii. Satis enim
nouit charitas vestra, quod tota perfectio
nostre vite, et edificationis, ex euangelio
accipitur. Your charyte (sayth saynt Au-
gustyne) knoweth perfytyly that all y per-
fectyon of our lyfe & edifycacion, is taken
out of the gospels. Howe myne olde po-
pyl the papystes, where is become your
worde of god unwritten necessary to be by-
leued to y saluacyon of our soules. Saynt
Augustyne saythe that all the perfectyon
of our lyfe and edifycacion, is taken out of
the gospels. If all be taken out of the gos-
pell, howe is any thyng unwritten: ye,
and he sayth not only all but addeth ther
vnto perfectyon & edifycacion, wher vpon
it foloweth y your worde of god unwrit-
ten is of no perfection nor edification and
thā it is not necessary to be byleued to the
saluacion of our soules. But peraduenture
ye wyll vse your olde shamesse fastyons,
and saye that he includeth in this worde

C.iiij.

Saynt Augu-
styn in the bo-
ke wyrtten to
the chrysten
bretherne/ ly-
uyng in wyl-
dernesse.

The prologue of
gospell, the gospell of god bñwritten. Non
sic impij, nor sic. Not so ye wicked, not so
for he expouñdeth himselfe of what gospell
he meaneth, in his .xxxviij. sermon to the
christen bzetherne lyuing in Wyldernesse.
Legite sacra scripturam (inquit ille)
in qua quid tenendum et quid fugiendum
sit, plene inuenietis . Rede ye holy scryp-
ture (sayth saynt Augustyne, in y^e whiche
ye shall fynde at full, what is to be helde
and what to be auoyded. How say ye now,
dothe not saynt Augustyne comaunde vs
to rede holy scripture: but who can rede
that that is not written/ wherfore ye se
that he speketh of the worde of god writ-
ten/ and he addeth therto, that we shall
fynde in it at full, that is to saye to euery
wyse man, sufficiently ynough what is
to be holden, & what to be auoyded. Howe
lyke ye this worde at full, whiche before
he called all the perfectyon and edifyca-
cyon of our lyfe: And yet we fynde not in
scripture your worde of god bñwritten.
Wherfore I conclude that it is not to be
admytted and helde, for as moche as all

the translatour.

thynges that are to be holden, ben (as
saynte Augustyne saythe) comprehended
in the worde of god Written at full. And
a lytell after. Et quid tenendum, et quid
vitandum est apertissime demonstraui.
And it hath shewed vs (saith he, menying
of holy scripture) moste clerely & openly,
What is to be helde, & what to be refused.
Howe say ye to these termes, most clerely
& openly: More ouer to come to holy scrip
ture agayn saynt Luke in y^e fyrst chap. of
actes, aproueth saint Augustynes wor
des thus. Superiore quidē volumine dixi
mus de omnib⁹ Theophile, que cepit Je
sus tunc facere, tū docere. &c. In our first
volume or booke (saith Luke) we haue wri
ten of al thingis o Theophilus, which Je
sus both practised & taught. &c. Howe say
ye now to the euāgelist Luke, he excepteth
nothig þ^t Christ dyd or taught, wherof he
hath not writen: wherfore if ye wyll be so
good not to be discontent þ^t Christ dyd and
taught a^l thingis necessary to our saluaciō
than must ye ned^s cōfesse þ^t they be expres
sed & Writte of Luke (though my new olde

The seconde
argument.

C. iiii.

The prologue of

maysters haue not þ wytte to espy them out) and than I put no doute but in the hole bodye of the scripture Written they be sette forth at full and at large / and so as for your worde of god vnWritten, ye may laye it vp to an other yere that there come some derthe of þ worde of god Written. But what name shuld I haue better for these noble diuynes, than to call them doctours dreamers, or gospellers ymaginatyfe / for all þ they proue is by dreames ymagynacions, & science ymagynatyue.

doctores imaginatiui,

The thyrde argument.

Paule the fyrst chapiter to the romaynes, saythe thus. Non enim me pudet euangelij Christi. Siquidem potentia est dei ad salutem omni credenti. I am not ashamed of the gospell of Christ (saythe Paule) for it is the power of god to saue all that bylene, trust, or stycke surely therunto. I meruayle sore howe our ymaginatyfe doctours or gospellers can auoyde me this place of Paule. Paule reputeth the gospell of god to be of suche power and sufficiency, to saue all that bylene it: and than is the scripture Written suffy:

the translatour.

entent to our saluacyon/ and nothyng but
 Written pertaynyng to the same. Do we
 lacke any of the gospel thynke you: than
 lacke we a pece of our saluacyon. fynally
 if our ymaginatyue euangelystes by:
 leue that we lacke any parte of it, for by:
 cause they can not tell howe moche that
 parte is, nor how lytle, but be vncertayne
 therof/ it foloweth that they be vncer:
 tayne of their saluacyon/ and wolde for
 that entent haue vs parte takers of their
 sorowes: for it is a pleasure to wretches
 to haue some companyons of their wre:
 chydnesse. Solatium est miseris, solios
 habuisse malorum.

Wyd not god also by y mouth of Moyses
 Tes comaunde the chyldren of Israell as
 foloweth: Thou shalt not adde any thyng
 to this worde, nor take any thyng from
 it. I beseeche you my wyse vnwritten gos:
 pellers, for what entent was that/ but
 bycause their worde written was suffy:
 cient: Be we than in worse case than they
 were/ or dothe not this comaundement
 stāde yet in effecte: Is it eyther iudiciall

The fourth.
 Non addetis
 ad vbi quod
 loquor vobis
 nec auferetis
 ab eo. Deute.
 xiii. et. xvi.

The prologue of
lathe or ceremoniall/ if it be neyther, than
it apertayneth to vs as well as to them/
and than go playe you to your vnnedefull
vnnoritten worde. Howe say ye now: hath
not Iohn in y^e same sentēce in y^e last chaptr
of thapocalypse: Wyll ye neuer be wyse.

The fyrst.

Answered to this: Why dyd the apostels
set their penues to y^e booke to write: Was
it not bycause the gospell of Christ shulde
not be forgotten: And why than dyd they
(as ye saye) leaue it vnsuffycient: Maye
not the rest that ye saye is vnnoritten be
forgotten: y^es: and is so moche forgotten
all redy, that ye can not tell what it is, nor
howe moche. By your tale a man myght
well accuse as well all as one of the apo-
stels/ bothe of vncharytablenesse, as of
wyllfull neglygence and murdre of mens
soules, in leauynge that vnnoritten we-
tyngly and for the nones, that is of neces-
syte requysyte to the saluacion of our sou-
les/ sayng it may be forgotten. And yet the
cōtrary is knowen to well, that they were
bothe to good, charytable, and dplygent/
and loued the cōmaundement of Chryste

the translatour.

to well, to be taken tardoie in any suche
fautes/wherfore all your bablyng is not
worthe a button.

But what nede vs go aboute to proue The 17th.
the negatyfe, whan it is suffycient for
our parte, to denye there is any thyng ne-
cessary to our saluacyon vnwritten in the
scriptures:therfore (oh good reder which
art not lerned) whan so euer thou hast a-
ny suche reason made vnto the, demaunde
of hym that reasoneth with the, what he
meaneth by that same worde, necessary.
If he answere, necessary to saluacyon:
denye thou that any suche thynges lacke
in scripture written. If he meane of o-
ther necessities, be not afrayde to graunte
it hym. As though it be not written in
scripture, that if our fantastycal doctours
were vpon the spaynysh sees in a shyp
about bottonie, they must nedes be drown-
ed/ yet must thou by necessitye of reason
byleue it. Orlesse their saythe were bet-
ter than was Peters, whan he wente
vpon the see/ or that god wolde shewe a
hygher myracle than was done vpon

**The holy
mayde of
Kent.**

The prologue of

**the holy mayde of Kent. And thus moche
for the cōfutacyon of theyr maior. Now to
the minor or second parte of their reason.**

**Whan they can not auowe the maior
or fyrst parte of theyr argumēt, than it is
vnpossyble to make good the minor or se-
conde parte / as Whan it can not be pved,
that there is any thyng vnwryten in scri-
pture, necessary to our saluacyon / how is
it possyble than to assygne or appoynt any
certayne thyng, (as the fastynge of lent,
or any other thyng) and saye this is one
of them: for I must fyrst proue that there
be some suche thynges vnwryten, ere I
can say, this or that is one of them. As in
example. yf a man wolde pue that there
be some good and honest vnwryten gospels
lers, & coude not make it good, yf he were
put to his probacyon / how the deuyl than
were it possyble for hym, to assygne and
poynt out some certayn man of that secte,
and saye, suche a man is one of those ho-
nest and good men: And by my truthe I
thynke it were as great maystry to proue
that there be any good & vertuous people**

the translatour.

of that secte, as to proue that Chryst was borne before our lady, I take no mo to be of that secte, but suche as defende this arronypous opynyon in the pulpet, or by wytynge, or obstynate disputacyon.

Now whan neyther the maior nor the minor can be pured, where shall we fynde the conclusyon? God knoweth, for I can not tell.

Yet to proue what our ymagynatyfe doctours can do, let vs for good company graunte that there be some thynges bndwyten necessary to the saluacyon of our soules / shall it folowe therfore, that those same bndwyten beerytes, whiche some of them assigne to be the worde of god bndwyten, be so in dede? I wonder in what fygure this same argumēt stādeth, whether in Bocardo, or in Newegate. Suche maner of arguyng is moche lyke, as yf one of these bndwyten prophetes, goynge to the felde to shote, and lackynge bothe braser and shotynge gloue, wolde proue that he neded his wyues nyght cap, and argue thus. By god I haue nede of dy-

The prologue of
uers thynges whiche I haue not, if I
shulde shoote well. Wary that is truthe
myght an other of þ company say. Nowe
if this wyse man wolde conclude vpon
the others graunt, and say / ergo it is my
wyues nyghtcappe / myght not an vn-
gracyous felowe standynge by saye / ergo
it is an halter / or ergo thou wylte neuer
be wyse: yes in good faythe: excepte he
wolde make a brazer or a shotynge gloue
of his wyues nyghtcappe. Semblably
whan our doctours saye: there be many
thynges vnbritten in scripture necessa-
rye to our saluacyon to be beleued. ergo
this or that is one of them / yet that same
this or that foloweth not of necessitye, no
more than the good wyues nyghtcappe
dothe / so that if thou se cause why thou
maye as well saye / ergo it is the good
wyues nyghtcappe, or denye it, and put
hym to the probacyon of it: and of this
I dare make the warrantysse, that nei-
ther he nor all the frendes he hath shall
euer be able to make it good.

the translatour.

But the best spoite of all is, that our
vnwritten euāgelystes be driuen by their
owne confessyon, to forsake the woide of
god written, as the thyng that is not
able to beare them out in their trouble, &
to seke this soye shyfte of the worde of
god vnwritten, and that of necessitye as
they saye. Of what necessitye euery man
knoweth. Trewly bycause they be not
able to proue the bysshoppe of Romes po-
wer and tyranye, with other erronypous
artycles, by scripture written but grafit
well and wysely that the worde of god
stādeth not on their parte, and must ther-
fore make their refuge to the worde in-
uisyble that flyeth aboute in the ayre, and
no man can tell what it is nor where to
fynde it. Be not these soze felowes to
fyght in a mannes quarell, that castyng
their best weapons from theym, runne
home to their wyues & say they be driuen
to flye for faute of weapon / and desyre
a podynge in the stede of a sword: God
sende euery good man in a iust cause, som-
what more wyser counsaile than he were

3. 1. 1. 1.

The prologue of
lyke to haue of suche men, whiche euen
at the fyrste choppe/ye and without any
study to, confesse they be but beggers and
haue no ware to sell. Is not a mannes
money well bestowed vpon suche mer-
chautes as crye croke euen at the fyrste
brunte? These be they that wyll beate
downe all the worlde with their goane
shotte. But if other men had ben driten
to suche shamesfull wyfetes by them good
lorde what exclamaciōs wolde they haue
made. And as for the perpetuall virgy-
nite of our lady no man douteth of it that
I knowe. But in the meane tyme I de-
fyre my maysters the pappstes, with the
proctours of bycherly buggersters, to tell
me as they wyll abyde by, whether they
byleue y perpetuall virgynite of our lady
to be comprehended in scripature written
or no? all be it I knowe that in some pla-
ces they haue sayd naye all redy. But as
for y I wyll take no holde of it but gyue
them for this ones the pryuylege of cor-
nissmen, that is to tell their tales crosse,
for at the fyrst telling it may fortune they

the translatour.

Were not well aduised, or paduenture the
mens wyttes were rauysshed, or (as the
cōmune saying is) breched. Neyther is it
good maner to take a man at the worste.

Another cauellacyon haue they, & that
is this. How knowe ye say they which is
the true worde of god? Wherunto I an-
swere, that as concernyng our outwarde
knowledge, thapostles & pphetes haue left
their myndes therof behynde them in wy-
tyng, by the whiche we may disterne the
true worde of god frō dreames & fanta-
sies. Well say they agayn. But how be ye
sure that thapostles & pphetes dyd wyte
that same worde þ̄ ye red: as who sholde
say, it is possyble þ̄ ye may be deceyued, &
that þ̄ byble whiche ye haue & loke vpon,
may be falsly intypled, & be none of thapo-
stles & prophetes doynges. Wherunto I
make answer, þ̄ as concernyng the out-
warde knowledge, we haue as moche and
good assurance that it is þ̄ very selfe same
worde þ̄ Chryst, his apostles, & þ̄ pphetes
taught: as that same soyte, which ye cal þ̄
churche: þ̄ is to say, the preestes, monkes
frieres, chanons, abbots, bysshops. &c. and

This cancela-
cion toke the
patriarche of
vnehyffes
out of do-
ctour dyon-
harde.

The prologue of
haue herde Chryst, chapostles, & the pro-
phetes teche & preche as often as euer did
they, & sene the as often as euer did they.
Wherefore as cōcernyng þ outwarde tye
& knowlege, as I said before, we be so wel
assured therof as they ben, and receyue no
knowlege of the, no more thā they receyue
of vs. Neither haue they any better know-
lege in this behalfe, than we haue. Than
procede our wyse dreanyng doctours fur-
ther, & affirme þ we of the tēporaltie haue
none other knowlege & assuraunce of þ true
Woarde of god, but bycause þ church, þ is
the clergie as they meane, beyng assured
which is þ true woarde, & which not, by þ
instruction & techyng of þ holy goost, doth
certifie & tell vs by þ same spirit, which is
that same true woarde of god. It is an olde
sayd sawe (good reder, þ a man shal soone
preeue a thefe by his own tale. These olde
bottell bretherne be so subtyl, þ they wote
not in þ worlde what they say. I myse
you they ben excedyng connyng in wyll-
lyng by þ armes, but when they come to
the collers, they ben choked by forthw, as
the deuyl wolde & cast in theyr owne trip.

the translatour.

Let vs marke well their wordes, and se
what they haue won by their owne sale
and confession. If y^e holy ghost (as they co-
fesse, and as there is no doute) instructeth
the church & teacheth her to discerne the
true worde of god, from false dreames and
fantasies: than is it as false as euer god
almighty was true or is, that we of the
temperalte haue no other knowlege or
assurance whiche is the trewe worde of
god, but by the spirytualty, for as moche
as we by y^e redemptyon that is in Christ
Iesu be of the same church, that is in-
structe, taught, & made perfyte in all ve-
rytees or trutches. For loke howe the holy
ghost enloumeth & teacheth all the hote
holy catholyke church of god: euen so he
instructeth & teacheth euery trewe and p-
tyng membre of the same, in all verities
and trutches necessary to their saluacyon.
But truche it is that the papylicall spy-
ritualtye, with the doctour of y^e brynnyng
worde, be not of the church of god: ergo
they be not instruct by the holy ghost: and
consequently knowe not y^e true worde of
god. Wherfore of good congruence & reason

The prologue of

ye & by thei own reason, they must bylene
be, when we say vnto them, this is þe true
worde of god, & not ther hent. for þe they be
none of þe church approueth sayne þat he
in the viij. chapitre to þe romans, saying
But if any mā haue not þe spiryt of Chyist,
that mā is none of his. The papistical spi
ritualite, with þe prophete of lytell beret it,
haue not this spirit of Chyist. ergo they be
none of his sorte, by þe wytnesse of his ser
uant Paule. yea how can they for shame
be so bold to saye þe they haue his spiryte,
when they be al vtterly boorde of þe frutes
ascribed & appropriate to them þe haue the
spirite. Quenes they coulde make good, &
fortifie these lytle pety ones þe I shall ad
mire to be the frutes of Chyistes spiryte,
as ambition, pryde, lordshyppe, envye, ma
lyce, disceyn, pety & open murdre, oppres
sion, tyranny, sleuthe, rage, glotony, w all
manner of lechery, brennyng, dyrdynnyng,
hangyng men i thei owne gyrdels, secres
seismes, diuision, debate, cōtencis, & stryfe
With Symō magus & Judas, & þe people
of Sodome & Gomorre, w hawkes, hoise,
hoozes, knaues, theues, & all þe naught is.

the translation.

and whether these be the knowne & ma-
nifest fruites of þ papistycall kyngdome,
the heede, father, & god wherof is Anty-
christ of Rome & his attorney the great
god of Gateway, þ father of unwritten ve-
rites. I reporte me to all þ worlde. And
now ye se what our unwritten euangelistes
haue done by their owne tale, & to what
point & cōclusion they be brought by their
undoubted verities: forsoch þ they be ney-
ther sure whiche is the worde of god, nor
yet be none of his churche: & that for by-
cause they be not endued wth his spiryt, as
their fruytes do well declare. But þ very
intent, purpose, & pollicy of the authours
of the folowyd unwritten worde was un-
doubtedly, hereafter whan they shuld haue
sene tyme conuenient to haue denyed all
holy scripture w^{riten}, bothe tholde testa-
ment & the newe to be the worde of god.
This is in no wyse to be doubted. And of
this dyuellishe diste & purpose, they put
forth this questyon to the blynde people,
sayeng. Howe know ye þ the byble whiche
ye haue dayly in your hādes and whiche
ye rede, is þ true worde of god, but by vs?

The prologue of

It is to what other intent shulde they
more rich questyons, but y they mynde
purposely to bring me in to a hope & doubt
of y thing wherein they neuer doubted be-
fore: Oh good lord, why dost y suffer
these wretches thyne enemies so longe to
reigne, to rule, to beloure, to murder, to
steal & kill bothe the body and soule of the
poore creatures: Descende good lord dis-
cende, & reuenge the blood of y innocens,
with the stonorous blasphemy of thy he-
ly name. Thou hast here proued vnto the
(good christen reuer) that the byllhoppe
of Rome, other wyse vniuersally called pope
may erre & howe y by the meanes of that
same foule monstre & bloodsucker, and by
his clerkes, this realme of Englade hath
ben greivously vexed, troubled, pylled, pol-
led, shorne, shaven & scraped euen to y be-
ry harde bones and mar y: and not onely
this realme, but other also the heedes &
rulers wherof as before is declared, haue
ben of the same gargle faced Antichrist w
his ministers, shamefully handled, vexed,
imprisoned & deposed. And this hath ben
done wout chaunce either of gods lawe

the translatour.

of mans by very power & tyrannye hym
selfe beynge but a subiect, and of no power
without his owne dyocese, whiche ought
to extende no further than the dyocese of
the next bysshop. It is proued also by the
authorite of scripture, that all men ought
to be obedyent to þe kyngs power, of what
condicion or state so euer they be, and that
vnder þe payne of euerlastyng fyre. Wher-
to I haue annexed that the worde of god
written is sufficient to þe saluacion of our
soules, & that the bywritten worde is but
a dreame & fantasie. And so be prepare
thyselfe to the lyfe of Gregory the seventh
sometime bysshop of Rome, of al tyrantes
monsters, & unfaithful mannikes that
euer was the moste. Wherin thou shalt se
suche mischefe, abhominacion, detestaci-
on, execrable maners, pride, tyrany, craft,
subtyltie, ambicion, symony, poysonyng,
necromancy, setting by, puttynge to death,
preuentynge & supplantynge as hath neuer
ben seene in no one mans lyfe þe euer was
written or redde. And that not of Gregory
alone, but of many other mo such mon-
sters bysshops of Rome, contayned in the

The prologue of
 same lyfe of his. Finally (most gentle and
 indifferēt rede) by þ tyme that thou hast
 perused it. I dare be bolde to affirme that
 thou woldest for no good worldly but that
 thou haddest sene it. And if thou fynde not
 my wordes true blame me hereafter, as
 it shall seme good vnto the. And to þ ende
 that thou mayst gyue þ more credence to
 the truthe of the history, thou shalt vnder
 stande þ it was witten in latyne (as I
 tolde the before) by one of þ most famous
 and vertuous cardynals that than lyued
 called Beno. Thou doest lust & longe per
 aduventure to se it be of good comforte, for
 with all the spede that may be possyble, it
 shall be imprinted. And thus in þ meane
 whyle fare as well as I wolde my selfe.

The sawces in the pyntynge.

Folio. 2. pagina. 2. linea. 21. endued. rede endued.
 Folio. 7. pagina prima. linea. 24. verene. rede/veritie.
 Folio. 9. pagina. 2. linea. 20. it with. rede/it of with.
 Folio. 15. pagina. 2. linea. 17. mere. rede/were.
 Folio. 30. pagina. 2. linea. 10. moze. rede/more.
 Folio. 34. pagina prima. linea. 10. ples. rede/proues.
 Folio. 36. pagina. 2. linea secnda. not sic. rede/non sic.

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